



# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## MORAVIAN MISSIONS.

A meeting of the General Synod of the United Brethren's Church was held in Germany last year, when a report was presented by the Directors of Missions, of the proceedings during the last seven years.

The period of seven years, (says the report,) which has elapsed since the last Synod of the Church of the Brethren in 1818, has been a time of much activity in regard to our missions, and replete with truths of the wonder-working grace of our God and Saviour; insomuch, that in reviewing it we stand astonished, and feel excited to praise and thanksgiving to him who has done so much for the promotion of his glory throughout the whole extent of our missionary labor.

During this period, thirty-six missionaries have departed to eternal rest; and forty-five have been obliged on account of age and infirmities, to retire from the labor: one hundred and twenty-seven are now employed in thirty four settlements.

*Greenland.*—The missionaries had long ago contemplated the propriety of forming a new settlement in the southern district, near Staatenbuck. In 1824, a beginning was made to form a new settlement, called Fredericksthal, on the Koenigsbuch, or King's-brook: more difficulties appear to attend the commencement of this mission, than formerly that of Litchenau.

*Labrador.*—During the summer of 1818, the brig *Jemima* sailed for the last time to Labrador. The new ship *Harmony*, on her first voyage, carried out 5 new assistants in the mission. In 1820 the missionaries at Nain celebrated the anniversary of the safe passage of the ship, sailing to and from our Labrador settlements, for fifty years. Security also was obtained for the uninterrupted possession of a considerable portion of the coast, through the kindness of the British government, to prevent disturbance to the mission. In 1819, the Epistles of the Apostles were printed in Esquimaux, by the British and Foreign Bible Society; and in 1823, a new Esquimaux hymn-book, by the Breth-

ren's Society for the Furtherance of the Gospel in London, the use of which has been of great benefit to our congregations in Labrador.

*North America.*—The mission at Goshen, on the Muskingum, was given up in 1822; the few remaining Christian Indians having removed to New Fairfield, in Canada: the congregation of Christian Delawares at that place, has, of late, walked worthy of the Gospel. Among the Cherokees, the labor of the Brethren in the instruction of youth has produced much fruit, after patiently waiting thirteen years for this blessed effect: a visit of our aged brother Abraham Steiner, to Spring-place, who laid the foundation of that mission twenty years ago, was not without profit; and in the year 1821, a new mission was begun at Oochgelohy: but if the translocation of the Cherokee nation to the Missouri, west of the Mississippi, should be effected by the state of Georgia, the future situation of the mission among the Cherokees cannot be foreseen. In North Carolina, a small congregation of negroes has been formed, consisting of 18 baptized adults, with several candidates and baptized children: about the end of June 1823, the new church near Salem, destined for the negroes, was consecrated, and brother Abraham Steiner, is now their regular minister. In 1823, the North American Society for the Propagation of the Gospel, divided itself into two branches; one meeting at Bethlehem, and the other at Salem in North Carolina—both acting in the same spirit.

*Guiana.*—In 1821, the attempt made by the brethren in Surinam, to preach the Gospel to the negroes on the river Neukeur, was necessarily abandoned.

*British West India Islands.*—The progress of our mission has been particularly encouraging during the above mentioned period. Even in Barbadoes, more hunger and thirst after the word of God appeared, than ever before, since the commencement of the Brethren's labors in that island; the missionaries were invited to 20 different plantations; and a proprietor, Mr. Edmun Haynes, resolved to build a chapel and residence for a mis-

sonary, on his estate, Mount Chance, the Colonial Legislature granting permission that a new missionary settlement of the United Brethren should be formed at that place. In St. Kitts, the new settlement at Bethsaida was occupied by a resident missionary in the year 1820; and the negroes of that neighborhood express a very sincere desire to be instructed in the way of salvation. In Jamaica, Carinet was sold in 1823, and a new settlement made at Fairfield in Maydayhills: at New Eden, a new church was built, and consecrated in 1820: at Williamsfield, the proprietor, Mr. Hall, built a church for the accommodation of his negroes, who are served with the Gospel by the missionary of our church residing at Irwin: by commission of the Elder's Conference of the Unity, brother Lewis Stobwasser went to Jamaica, and spent about a year, in 1823, and 1824, in visiting all our missionary stations in that island, God granting his blessing to rest on his labors: a new settlement will be formed at Hopeton, by invitation of the proprietor, Mr. Hutchinson Scott. In Antigua, two new stations have been established; Newfield in 1818, and Cedarhall in 1822; and a chapel built at Mountjoy for the use of the brethren: much has been done toward the establishment of Sunday Schools for the negro children, and more is in contemplation.

*Danish West-India Islands.*—During the above mentioned period, no fewer than 34 brethren and sisters were called to serve our missions in St. Thomas, St. Croix, and St. Jan, of whom 13 departed this life, some of them soon after their arrival and in the prime of life. In 1819, the new church at Friedensfeld was consecrated. In 1820 the shipwreck and remarkable preservation of brother Gloekler and his party, near the island of Ter Shilling on the coast of Holland, created much sympathy in all our congregations. During the dreadful conflagration in the town of St. Thomas, on the 12th of Feb. 1825, the mission house and church were mercifully spared: but many free negroes belonging to the congregation at Niesky, lost their all. In general, we must add the want of trade and scarcity of money in these three islands, creates some anxiety in our minds as it respects the future support of our missions.

*South Africa.*—The new church at Groenekloof was consecrated in the year 1818. Enon, on the Witte Revier, was destroyed by the Caffres in 1819; but in the following year, rose as it were, out of its ashes, more beautiful than before: our missionaries at that place report, that the Caffres have lately shewn a desire to become obedient to the gos-

*Calmucks.*—We turn with painful sensations to the steppes or plains on the river Wolga, and to the hordes of Calmucks which occupy them. Long had our brethren labored in vain, when by the Lord's blessing, the best success began to crown their exertions, by the commencement of a true and powerful awakening of heart in several families, particularly in Sodnom, whose increasing knowledge both of himself and of the saving gospel of Christ, produced effects most encouraging to others, who followed his example. Unexpectedly all our promising hopes appeared blighted by a prohibition to baptize the converts; the Greek church claiming it as her own soul right. A journey undertaken, amidst much peril and difficulty, by the brethren Zwick and Schill, with a view to distribute those parts of the Scriptures which had been translated into Mongolian, furnished still further proof, that for the present, nothing could be effected in promoting this important cause.

The Directors thus close their survey:

If we take a general view of the congregations gathered by our Lord, through the instrumentality of the church of the brethren, consisting of upwards of 33,000 converts under her care, we surely may rejoice over so many souls gained for Christ among the Gentiles. By his blessing, the fruits are increasing and ripening; and notwithstanding many failings and much imperfection, these congregations may, with truth, bear the name of Christian. It is this which supports the confidence of our missionaries, animates their zeal and strengthens their hope, that the good work, which by his Spirit he has begun in the hearts of the converted heathen. And how many hundreds and thousands are even now stretching forth their hands, and calling on our church to send messengers of peace to them also!

All true members of the Brethren's church, will no doubt be earnest in prayer and supplication to the Lord, that he would not suffer us to want brethren and sisters, who from a right impulse, and from love to their Saviour, are ready to enter upon the labor, that they may gain souls for him—that he would lead and keep all our congregations, collected from among the heathen, in the way of life everlasting—that he would open more doors for us, in countries in which his holy name is not yet known—that he would grant us, as hitherto, the means of defraying the great expense attending our missionary exertions—and that he would give us faithful and diligent men to superintend these important concerns. We commend ourselves to the prayers of all our brethren and friends.



## THE BIBLE WITHOUT NOTE OR COMMENT.

*From the Thirteenth Report of the North-West London Auxiliary Society.*

A poor woman in the last stage of declining life, was visited by one of the Committee. She appeared totally ignorant of religion, and regardless of the consequences of death: she was literally "without hope, and without God in the world." The Association presented her with the word of God: she read it with attention. The effect was perceived; a change of sentiment and deportment soon became apparent to every one around her. She exhorted her husband and her children to "seek first the kingdom of God, and His righteousness." Her remaining days were occupied in prayer and praises to God, and her last faltering accents whispered her hope of eternal life through faith in the atonement of the Lord Jesus.

There lived in the district a poor woman, whose irritable and quarrelsome temper was a torment to her husband, children and neighborhood. She was compelled by sickness to go into an hospital. The New Testament had been previously put into her hands: she read it with devout attention; it testified of Christ, and his words proved the power of God to the salvation of her soul. She became humble, meek and lowly, peaceable, easy to be intreated: her husband remarked that he had never in any one, seen such a change. She employed all her remaining time in reading it, either to herself, or as her strength would admit, to her afflicted companions in the ward of the hospital. The thankfulness and value which she expressed for the book cannot be described: it was her constant companion while she lived: it was the last earthly object her dying eyes gazed upon, and she expired with it pressed to her heart.

Another instance of the beneficial influence of the word of God, occurred in a man, whose faculties of mind were strong and powerful; but alas! he was a blasphemer, and injurious: he dared to defy the God who made him; insolently boasted that he was determined to work on the Sabbath-day; and seemed, like the haughty Pharaoh, resolved to harden his heart against the Lord. Such was his inveterate habit of swearing, that he seldom spoke without an oath, and his violence of temper made him the terror of his family. In his illness he was visited by one of the Secretaries: Disease soon made awful havoc on his constitution: his body, once tall, athletic, and healthy, was now bent down, emaciated and feeble. He had been by trade a plumber, and the pernicious influence of the

lead had contracted and distorted his joints: a violent cough and fever preyed upon his system, and announced the decree, "Dust thou art, and to dust thou shalt return."—Thus obdurate, when a bible was offered him he refused to read it. Some months after this, the visit of the Secretary was repeated: the poor man then seemed aware of his fatal disorder; death stared him in the face; his sins seemed set in array before his alarmed conscience. Still his proud spirit refused humiliation: he raged with despair; with awful curses he imprecated divine vengeance on his guilty head. His wife had read the bible with spiritual benefit, and his little girl of about nine years of age, took great delight in reading it. She was alarmed at the awful state of her father's mind; she prayed for the salvation of his soul; and with child-like simplicity, flattered herself, that if he would but hear her read the bible, it would do him good. He was very fond of this little girl, and often when on account of his violence and outrageous temper his wife did not dare to approach him, he would receive his child with kindness and caresses, and would bear her gentle remonstrances on his treatment of her mother. Alive to the salvation of his immortal soul, the little girl availed herself of her innocent influence, prevailed on him to permit her to read some chapters in the bible, and constantly accompanied her reading with earnest prayer that God would enrich her father with His heavenly grace. After much patience and perseverance, there was an evident improvement; a great change took place; he became calm, mild, kind and thankful. Swearing and impious language ceased; he began to read the word of God, and to study it. "Behold he prayeth!" was the remark of his family and friends. He died in peace, looking up to the Saviour of mankind, and humbly trusting, that according to His divine promises, He would pardon and receive a returning penitent.

## VISIT TO THE TOMB OF HOWARD.

(*From Dr. Henderson's Biblical Researches.*)

Surrounded by innumerable sepulchral hills, which have now proclaimed to more than twenty centuries, that here lie interred those men who "made the world as a wilderness, and destroyed the cities thereof, and opened not the house of their prisoners," with what melancholy pleasure does the Philanthropist and the Christian, espy the simple pyramid erected to the memory of him,

Whose was an empire o'er distress,  
The triumphs of the mind!  
To burst the bonds of wretchedness,  
The friends of humankind!

Whose name through every future age,  
By bard, Philanthropist, and sage,  
In glory shall be shrined;  
While other Niels and Vennings show  
That still his mantle rests below.\*

At the distance of five versts to the north of *Kherson*, stands the original monument of the Prince of Christian Philanthropists—the great, the illustrious Howard, who after travelling 50,000 miles, to investigate and relieve the sufferings of humanity, fell a victim, near this place, to his unremitting exertions in this benevolent cause. It is situated a little to the east of the public road leading from *Nikolaief* to *Kherson*, near the southern bank of a small stream which here diffuses a partial verdure across the steppe. On the opposite bank are a few straggling and ruinous huts, and close by, is a large garden, sheltered by fine lofty trees, which have been planted to beautify the villa once connected with it, but now no more. The spot itself is sandy, with a scanty sprinkling of vegetation, and is only distinguishable from the rest of the steppe by two brick pyramids, and a few graves in which the neighbouring peasants have interred their dead—attracted, no doubt, by the report of the singular worth of the foreign friend, whose ashes are here deposited, till the resurrection of the just. As we approached the graves, a hallowed feeling of no ordinary description, grew upon our minds, and forced upon us the conviction, that the scene before us was indeed privileged beyond the common walks of life. One of the pyramids is erected over the dust of our countryman, and the other has subsequently been raised over the grave of a French gentleman who revered his memory, and wished to be buried by his side. As we had no person with us to point out which of them was designed to perpetuate the memory of the Philanthropist, it was impossible for us to determine, otherwise than by confiding in the accuracy of information obtained by some former admirer of his virtues, who has cut into the brick the very appropriate inscription:

VIXIT PROPTER ALIOS.

It was impossible to survey this simple obelisk, without reflecting on the superiority of principle, which impelled the great friend of his species, in that career of disinterested benevolence, which he so unremittingly pursued. His was not mere animal sympathy, dignified and refined by its existence in human nature, though he doubtless possessed that quality in no ordinary degree; nor did his charities flow from an ambition to be admired and extolled by his fellow creatures; his toilsome pilgrimages, and unnumbered acts of self-denial, were not performed with

the slightest idea of atoning for his sins, or meriting a seat in the mansions of bliss—the very thought he abhorred, but his whole character was formed, and his practice regulated by the vital influence of that Gospel which reveals the Divine Philanthropy, expending itself upon human weal. Conceiving himself, to be an eternal debtor to the blessed Saviour, who stooped to the lowest depths of suffering, in order to rescue him from the horrors of immortal death, he was sweetly and powerfully constrained to imitate his bright example, the characteristics of which are strikingly depicted in the simple declaration: Who went about doing good. Such was Howard, the most virtuous, and yet the most humble of our race. How justly he might have taken for his motto what he wrote a few months before his death; *In God's hand no instrument is weak, and in whose presence no flesh must glory.* He was enabled to effect great things, yet he utterly renounced dependance upon himself. "My immortal spirit, I cast on the sovereign mercy of God, through Jesus Christ, who is the Lord my strength, and my song; and, I trust, has become my salvation. My desire is to be washed, cleansed, and justified in the blood of Christ, and to dedicate myself to that Saviour, who has bought us with a price." Firmly resting upon this foundation, he was well prepared to address his last earthly friend and attendant, Admiral Priestman, in these words: "Priestman you style this a dull conversation, and endeavour to divert my mind from dwelling upon death; but I entertain very different sentiments. *Death has no terrors for me*: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject is more grateful to me than any other."

His genuine humility, prompted him to choose this sequestered spot, for the reception of his mortal remains; and it was his anxious desire, that neither monument nor inscription but simply a sun-dial should be placed over his grave. His wishes were at first so far complied with, that no splendid monument was erected to his memory; but the august monarch, in whose territory so many of his benevolent acts were performed, and who nobly patronized the attempts made to follow out the plans of Howard for the improvement of the state of prisons, has borne a public testimony to the respect he entertained for his virtues by ordering a conspicuous monument to be built in the vicinity of *Kherson*, the town in which he died. This cenotaph, which attracted our notice as we approached the gate of the town, is erected at a short distance from the Russian cemetery, and close to the public road. It is built of a

\* Wiffen's "Aonian Hours" altered:



compact white free stone, found at some distance, and is about thirty feet in height, surrounded by a wall of the same stone, seven feet high by two hundred in circumference. Within this wall in which is a beautiful cast iron gate, a fine row of Lombardy poplars has been planted, which when fully grown, will greatly adorn the monument. On the pedestal is a Russian inscription of the following import:

HOWARD

*Died January 20th, 1790, aged 65.*

The simplicity of which is in strict accordance with the orders the great philanthropist more than once gave, and which with the rectification of the dates, only requires the all emphatic addition, *Christ is my hope*, to render it perfectly conformable to the inscription dictated by his own pen, and placed under that to the memory of his wife in Cardington church, near Bedford.

Agreeably to his request, a sun-dial is represented near the summit of the pillar, but with this remarkable circumstance; that the only divisions of time it exhibits, are the hours from *ten to two*, as if to intimate that a considerable portion of the morning of life is past, ere we enter on the discharge of its active duties; and that with many, the performance of them is over at an early hour after the meridian of our days.

#### BOMBAY MISSION.

The following Circular was written by the Rev. Gordon Hall, Missionary at Bombay, a short time before his death, and forwarded by one of the Missionaries to this country for publication:

*Bombay, Feb. 1, 1826.*

MY DEAR CHRISTIAN FRIEND,

Your love to your Redeemer, your compassion for a lost world, and your bowels of mercy for your dying, perishing fellow men, often move you to call out, "Watchman, what of the night?" A dark, a long, a gloomy, a woful night has settled upon our guilty race. It envelopes all. Its issues are too expanded, too tremendous to be comprehended by finite intellect. But glory be to God in the highest and forever, that the darkness of man's fall was rapidly succeeded by the light of his recovery. From the hour the first beams of that light revealed to man the redeeming love of God, in the garden of Eden, how has every succeeding ray that has fallen upon this dark earth, cheered the heart of Christian benevolence, while every intervening cloud, obscuring the prospects of love and mercy among men, has tried and grieved the people of God.

To the far distant heralds of Zion, our hearts often seem to call, "Watchmen, what of the night?" Sometimes the reply is, "Zion travaileth and bringeth forth children; the Lord hath done great things for us, whereof we are glad. The word has been preached, prayer has been made, the Spirit has been given, sinners have been converted." We hear the glad tidings. Our

hearts leap for joy. We thank God, and take courage.

We turn again, and in other directions ask, "Watchmen, what of the night?" Their mourning hearts heave the heavy sigh; and the bitter lamentations break upon our ear: "The night is prolonged; the blackness of darkness still gathers upon it. The people see no light. They continue sitting in the region and shadow of death. They stumble upon the dark mountains. Their feet go down to death, their steps take hold on hell. The Sun of righteousness does not arise to shed his vivifying light upon them. The Lord delayeth his coming to save them. The beautiful feet of those upon the mountains who bring good tidings, who publish salvation, do not come here." Heavy tidings. Who will not mourn? And is such the mournful condition of three fourths of our race? Ah it is; it is. And do the blood redeemed followers of Jesus, who received his farewell charge, "Go ye into all the world, and preach the gospel to every creature," know that such is the mournful condition of three fourths of their kindred race? Ah, this they know full well!—Think of this, and weep, O my soul, and be in bitterness. Oh that my head were waters and my eyes a fountain of tears, that I might weep day and night for my beloved fellow creatures, thus left to grope in darkness, and perish without hope; and for the churches too, who look on, and behold this tremendous ruin of immortal souls, sweeping over a long succession of generations, and yet make no more effort to stay its awful progress!

Beloved in the Lord, do you from Zion's most favored mount, turn a pitying, waiting, longing eye to this dark hemisphere, and ask, "Watchman, what of the night?" I am permitted to stand in the place of a watchman; but it is on a slender, incipient outwork, very far distant from the walls of Jerusalem. O that I may always be found vigilant and faithful at my post, and ready to give a true report.

I will send you tidings. In some respects they are joyous; but in others they are grievous. I see much around me that is joyous. If I turn back no farther than to the period of my own arrival on this spot, and survey but what seems to be our own neighborhood, much that is cheering greets the eye. Then, from Cape Comorin through the whole range of sea coast, by Cochín, Goa, Bombay, Surat, Cambay, Bussora, Mocha, and by Mozambique, including Madagascar, Mauritius, and other islands, to the Cape of Good Hope, there was not one Protestant missionary; if we except a native missionary who was for a short time partially established at Surat.

But about three months ago, delegates from five missions met in the Bombay mission chapel, and formed a missionary "Union," to promote Christian fellowship, and to consult on the best means of advancing the kingdom of Christ in this country.

The individual missionary who constituted one of these missions, has since gone to England, not to return, and therefore for the present, that mission is extinct. To the other four belong nine missionaries, and two European assistant missionaries. These missionaries have two common printing establishments, and one lithographic press, consecrated to Christ as so many powerful engines for scattering abroad the light of life.

These four missions have in operation about 60 schools, in which are more than 3000 children reading, or daily learning to read the word of God, and receiving catechetical instruction. The missionaries, some or all of them, are every day preaching Christ, and him crucified, to the heathen. The scriptures and tracts are travelling abroad, and the word of God is working its way to immortal minds in every direction. Prayer is made, and the promises of Jehovah are laid hold on; while the means (missionaries excepted) of doing a thousand times more in similar ways for the cause of Zion here, are ready at hand. These are good things, and we rejoice in them. You too will rejoice in them; and let us all praise the Lord for them.

But there is something in the weakness of our nature, or in the deep subtlety of our adversary, which, even while we contemplate such good things, and are praising God for them, is exceedingly apt to practise a mortal mischief upon us, by so alluring and engrossing the mind with the *little* that is done or doing, as to render it seemingly blind to the almost **ALL** that still remains to be done. This brings us to the grievous part of the subject.

*It is grievous to behold such an extent of country, and so teeming with immortal souls, but yet so destitute of the messengers of life.*

From Bombay, we look down the coast for seventy miles, and we see two missionaries; and fourteen miles farther on we see two more. Looking in a more easterly direction, at the distance of about 300 miles, we see one missionary, chiefly occupied, however, as a chaplain among Europeans. In an eastern direction, the nearest missionary is about 1000 miles from us. Looking a little to the north of east, at the distance of 1300 miles, we see ten or twelve missionaries in little more than as many miles in length, on the banks of the Ganges. Turning thence northward, at nearly the same distance from us, we see three, four, or five more, separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a northeast direction, through the Chinese empire and Tartary to Kamschatka, and thence down the northwest coast of America to the river Colombia, and thence across the mountains to the Missouri, the first missionaries we see in that direction, are brethren Vail and Chapman among the Osages.

Again we look north, and at a distance of 180 miles we see two missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia to the pole, not a single missionary is to be seen. In a northwestern direction, it is doubtful whether there is now one missionary between us and St. Petersburg. Westerly, the nearest is at Jerusalem or Beyroot. Southwest, the nearest is at Sierra Leone, and more to the south, the nearest may be among the Hottentots, or in Madagascar.

Can you count the millions and millions comprised in this range? Can any but an adamant heart survey them, and not be grieved?

I should like to see a new chart of the earth adjusted to a double scale of measurement, one showing the comparative surface, and the other the comparative population of the different sections of the earth; all presenting a black ground, except those spots where the gospel is preached.

And on a slip of white ground, I would have a note of reference to Mark, xvi. 15, 16; and this I would have bound up in every bible so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors, and *teachers* in theology, to add to the note on their map, Romans, x. 14, 15, and Isaiah, vi. 8, to the last clause; which latter clause I would have every student in theology, and young believer of good talents and education, *print* on his chart in grand capitals, preceded by—*Lord, what wilt thou have me to do?*

As we must habitually set the Lord Jesus before us, or not expect his love will habitually constrain us; so must we habitually contemplate a fallen world, lying in the wicked one, or not expect that our hearts will be exercised with any proper sympathies for the perishing.

But I will take a more limited view. Here are the Mahrattas. They have been estimated at 12,000,000. To preach the gospel to these 12,000,000 of heathen, there are now *six* missionaries, four from the Scottish Missionary Society, and two from our Society; that is, *one* missionary to 2,000,000 of souls. And to furnish these 12,000,000 with the Christian Scriptures, and tracts, and school books, there is *one* small printing establishment. It is now about twelve years since the mission here began, in some very small degree, to communicate the truth to some of this great multitude. Let these facts be well weighed.

Turn now to another hemisphere, and behold thirty missionaries sent to 30,000 islanders, (I do not here vouch for precision); that is, one missionary to 1,000 heathen; and mark those missionaries laboring for *twenty* years before the spirit is given, and sinners there converted; and then say if the missionaries here should be suspected of unfaithfulness, or they and the people be viewed as under some peculiar frown of heaven, because the labors of *six* missionaries among 12,000,000, or *one* among 2,000,000, have not been accompanied by their conversion in *twelve* years; yea, in much less than that, for during a considerable part of those twelve years, there were not more than *three* missionaries among these 12,000,000, some of the time but *two*, and a part of the time, *not one*. Under such circumstances, could more be reasonably expected than has been done? With such an abashing, such an appalling, disparity between the magnitude of the work, and the fewness of the workmen, would not any special work of conversion have been a stranger thing than the absence of it is?

The magnitude of this work, and the wants of these 12,000,000 of heathen, we have from time to time, for *twelve* years, and in language as plain and urgent as we could use, expressed to our Board, and to our churches; and what attention has it received, and what have they done? Before these twelve years commenced, they had sent three missionaries to go they knew not where, but whom Providence directed to this spot. Since they began to hear the Macedonian cry from this spot in behalf of these 12,000,000 of souls, they have sent four more missionaries, one of whom has returned to the bosom of the church in America, and two rest in the Bombay mission burial ground; while but *two* of your missionaries survive to address, as your delegates under Christ, the tidings of salvation to these 12,000,000 of heathen.



Yes, revered and beloved members of the Board, and ye most signally blessed American churches, the fact must be *repeated*. For twelve years have we sent forth to you the Macedonian cry, in behalf of 12,000,000 of heathen souls; and often in our pleadings with you for them, have we laid them as supplicants at your feet, begging from your hands the bread of life; and you have in all that time sent them but *four* missionaries; and you have *now* one *less* missionary among them than you had ten years ago; and now, while almost every operation of the mission is dragging on at a most affecting and reproaching disadvantage, we are told from the Board that they know not when they can send any more missionaries beyond the Cape of Good Hope!

Is it not doubly grievous, doubly distressing, to contemplate such facts? Grievous beyond expression, in view of the millions perishing eternally through such neglect; and hardly *less* grievous to behold Christians through the same neglect, so wronging their own souls, and the souls of their fellow men, and so robbing their precious Saviour of what they, in their every prayer, acknowledge to be due to him from them, and from the heathen, who are given to him?

But there is another grievous view of the subject. During those twelve years, the facilities for imparting Christian knowledge among this people, or for employing among them the appointed means of salvation, have so multiplied and improved, that I think it moderate to say, that a missionary arriving here *now*, could in an equal period, do ten times as much for the diffusion of Christian knowledge, as could have been done by one arriving here twelve years ago. Then there was no school in which to catechize and give lectures—no chapel—no scriptures and tracts to disperse. Now we have a chapel, more than thirty school-rooms, and the scriptures and tracts for distribution; while hundreds of towns and villages, by all the eloquence and pathos that the most imperious want and the direct necessity can inspire, are supplicating for more mission schools; millions of people calling for scriptures, and tracts, and preaching; and an untold number of large towns, in population like Boston, Cambridge, Andover, Providence, Dartmouth, Williamstown, New-Haven, Albany, and Schenectady, calling for missionary establishments in them. If some of these places are not quite open for the reception of missionaries, others doubtless are, and all we believe will be by and by; while all are *now* open, in various ways, for the reception of Christian books.

Under such circumstances, with such facilities, what number of Christian books might be prepared, printed and distributed; what number of children taught to read the word of God, and catechised; and what number of perishing sinners pointed to the Saviour's cross, in *one year*, if there were but a **SUPPLY OF MISSIONARIES**!\*

\* *Note*.—The following facts from the last report of our schools, show how extensively Christian knowledge might be diffused among a rising generation of idolaters, were there only missionaries and funds; and if but the Spirit of God were given, in answer to prayer, to seal upon the youthful mind such Christian instructions, what would not soon be accomplished.

"Our number of schools at present is 32. The number of children on the teachers' lists is 1750. Of these 75 are girls, and 133 are Jewish children.

a *grievous* thing to witness such facilities for missionary action, lying comparatively neglected? Is not here a vast and fertile field broken up, and ready for the casting in of the seed? And is not the seed already in the field waiting for the sowers to scatter it? What should we say of the farmer, who would turn away from such a field, and leave the seed in the field to perish unscattered, and go to some comparatively desolate heath where much must be done before *even that* can be prepared for the seed.

Surely no one can understandingly answer the question, "*where* is it best to send missionaries?" without first duly considering the comparative population of the places in question, and the comparative facilities for imparting Christian knowledge to that population. On this score, I plead that justice may be shewn to these 12,000,000 of heathen. Here I ground my plea. Let the facts speak. Twelve millions of your race are prostrate at your feet. You can need no delineation of their moral character. It is enough to know that they are your *brethren*, but they are **HEATHEN**; that they are *idolaters*, and in ignorance of their Maker and their Redeemer; and that you **CAN**, if you **WILL**, send them the gospel. Their untold miseries supplicate you to open your hands, and give them that salvation which your Redeemer and your Judge has entrusted to you for them, and so long ago *charged you* to give them. You see, also, what are the facilities for *now* giving them that salvation you have *so long* held in trust for them, but so long *withheld* from them. What will you do? Will you spurn them from your feet; and command them to let you alone, and wait as they are, till the judgment day? Is this the love of Christ? Is this the beauty of the Lord upon his holy Zion? Where are the hundreds of students in *theology*, blooming, pious, well educated youth, the professed followers of the Lamb? Are there none among you, who have a love, a sympathy, a compassion for all these your long neglected, your dying, your perishing fellow men? O remember there is a *dead* love, a *dead* sympathy, a *dead* compassion, as well as a *dead* faith; being without works. O, it was not a *dead* love, or sympathy, or compassion, which brought your Redeemer to the cross.

"During the past, as nearly as we can calculate, 1,000 have left our schools, most of them having obtained what the natives esteem a sufficiently good school education. Among these, together with those who have left in former years, are many boys and young men, who can read with a fluency and propriety that would put to shame a great majority of the common Brahmins. And the fact is peculiarly gratifying, that instead of having imbibed any prejudice against us, or our books, from the Christian instruction given in our schools, these very youth, and their relations, whenever we meet with them in the country, are of all others the most forward to receive and read, and *beg*, the Christian scriptures and tracts. In not a few instances, fathers earnestly solicit them for their little sons.

"During the year, about 785 children have committed to memory the ten commandments, and 374 a catechism of sixteen small pages. A much greater number have committed to memory parts of the same.

"We continue to have numerous and urgent applications for additional schools; but shall be obliged to decline them, until we are furnished with larger funds and more fellow laborers."

That was not idle breath which he uttered, "Go ye into all the world and preach the gospel to every creature;" nor yet that interceding appeal to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." O, contemplate on the cross, your bleeding Saviour, tasting death for every man, and then survey the spiritual miseries of the millions of heathen souls dying in ignorance of that only name by which it is possible for them to be saved; and then lay upon your hearts your Redeemer's farewell charge, and when you have faithfully done this, judge of your love and regard for Jesus, and of your compassion for immortal souls, *by your works*.

But I ask again, must these eminent facilities for your diffusing among these millions the knowledge of salvation, still remain neglected at such a fearful rate? If your Board cannot send us help, is there no other society in America that will send us help? Or must we, in future, turn our hopes to England only? Before missionaries can leave America, come here, and acquire the language, so as to be able to prepare Christian books, and to preach, nearly three years must relapse. But should God send death among us for the next fifteen months, as he has the past fifteen, the Board would not, at the expiration of those months, have a single missionary on the ground. In such a case must the chapel and printing office be shut up, more than thirty schools dissolved, and our other operations terminated? Or into whose hands shall all this property be transferred? Do not these peculiar circumstances call for peculiar efforts?

I will endeavor, as God shall enable me, so to labor here on the spot, that the blood of these souls shall not be found in my skirts; and while I cannot but witness a generation of 12,000,000 of unevangelized souls, in succession to the hundreds of generations gone down before them, dropping into eternity, leaving prospects but little better for the next generation, I will endeavor as a watchman at my post, faithfully to report what I see. Wo is unto me, if I proclaim not the wants of this people, and the eminent facilities made ready for the supply of those wants. This I would wish to do so plainly and so fully, that if the guilt of neglecting their salvation must lodge any where, I may be able to shake it from my garment; so that I may stand acquitted before my judge, both as to my personal labors among them, and as to my pleading with you on their behalf.

The remarks I have now made, are in a great measure applicable to other parts of India. And there is yet another very grievous view to be taken which I can but barely mention. In little more than a year past, death, sickness, and other causes, have, so far as I can learn, laid aside nineteen missionaries in India, while but six or eight have, in the same time, come to India; and so far as I know (from missionary appearances, not from God's promises,) there is a prospect of further diminution rather than augmentation. In view of these things, what will the English and American churches do? Is it not time for every missionary in India to cry aloud and spare not? Would you have your missionaries leave their work, and come home to *plead in person before you* the cause of the heathen? Do not tempt us to do so. Some have, in Providence, been called home, especially to England, and their pleas, in person, have been

successful so far beyond what has been otherwise attempted, as seemingly to call for the measure, though so expensive, and for the time, so private to the heathen. Why is it so? Why cannot facts be weighed? Why cannot the well known necessities and miseries of the heathen *speaking*, and *pleading*, and *prevailing*, without the aid of any such disastrous expedients? Does this tell to the credit of those whom the gospel makes *wise to do good*? O think of these things, *every one* that has a mind that can think! O feel, *every one* that has a heart that can feel. O ye redeemed of the Lord, whom he has made kings and priests unto God, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and in the true spirit of such an unreserved consecration of yourselves to your Redeemer, ask him, "*Lord what wilt thou have me to do?*" And let his spirit, and his truth, and your own conscience, give you the answer which shall guide you in a matter of such unparalleled moment.

Your affectionate fellow servant in the Lord,  
GORDON HALL.

N. B.—I hope it will be deemed excusable, to add a most respectful, but fervent request, that this plea, in behalf of a population equal to that of the twenty North American States, though so brief and feeble, may be presented to the Christian public, through the various religious newspapers and magazines in the United States.

#### ROWLANDIANA.

"The Son of God is grieved because of the hardness of our hearts. He would have us lay hold of his mercy, but we, alas! let it drop from our hands. 'Ye will not come to me, that ye may have life.' My God! what words are these? Surely they are enough to rend the hardest rock. What! are our hearts turned into adamant? or, is the very adamant itself turned into hearts? Be it so; yet his patience is not exhausted, and his forbearance is not worn out. Though we refuse his grace and despise his goodness, yet he still stands at our door. His very attitude discovers his willingness to enter. If he were not disposed to come in, he would not stand at our door. Though treated with neglect, and often with disdain, yet such is the long suffering of my redeeming God, that he calmly bears the vilest usage, and late retreats from his unwelcome station.

"Where is Plato, whose face was never flashed with anger? Where is Socrates, whose countenance was always cheerful, in spite of Xantippe's vehement temper and unruly tongue? Yea, where is Job, that living picture of patience, which is held forth to view in holy writ? The patience of some men is great; but it can no more be compared with the Redeemer's, than a drop can be compared with the ocean. God alone is patience itself. O that there should be such insects in the moral world as can suck poison from so sweet a flower!

"On unbelievers it has this unhappy effect; they think, if they do not publicly utter their thoughts, His threats are but the fiction of the crafty to delude the weak. All things continue as they were from the beginning of the creation, and will, in all likelihood, continue so for ever. When



is the long expected dissolution of this material world to take place? Where is the promise of his coming?—Where!—in the book of God: and sooner shall heaven and earth pass away, than one tittle of it shall not be fulfilled. What you call delay, O vain men, is only an exercise of the mildest attribute towards you; and the goodness of God should lead you to repentance, instead of hardening you in your sins. He will come; and with those very eyes you must behold him to your eternal confusion, if you live and die in your present condition! But I spare you, and turn to the door to see if the Lamb be still standing before it.—Yes! blessed be his name! he is yet standing there. But how long? For ever? No: the longest day hath an end! The brightest sun will set! Long doth our Lord's forbearance last,—slow is his wrath to kindle; but when it begins to blaze, all the rivers in the south cannot quench it.

Æschines presented the best gift to his master, which was himself; and Socrates prized it more than the richest presents of his other scholars. The heart is a pearl of the greatest value. Surrender it to thy God. He would rather have it than all the sparkling diamonds of Golconda. Keep thine alms, though they are a sweet-smelling savour to the Lord. Keep thy prayers, though they are like incense before Him. These will not be accepted without the heart. It is the temple that sanctifies the gold, and the altar that sanctifies the gift. Acceptable prayer is a chain, which serves to keep heaven and earth together; but what are our prayers, if they flow not from our hearts? They are but solemn mockeries, which deserve a curse rather than a blessing."

## ILLUSTRATIONS OF SCRIPTURE.

Isaiah xii.—3.

"With joy shall ye draw water out of the wells of salvation."

Crossing an extensive sandy desert under a burning sun, is at all times hazardous and distressing. No pardon put into the hands of a criminal on the scaffold, or efficacious medicine given to a dying patient, can be viewed more as a savour of life, than falling in with a fountain of water in such circumstances. The sight of it revives the drooping spirits, removes the fixed gloom from every countenance, produces a smile of satisfaction, and with joy the weary traveller shall drink of its water—having drank abundantly, he will retire with renewed life and vigour. He will commend its sweetness and refreshing effects in the highest and the most glowing terms.

The imagery in Scripture is charming; the better it is understood, the more it will be admired. The Christian who has attentively and successfully studied nature, or rather Jehovah's creation, possesses a key fitted to open many parts of the cabinet of Revelation—and new, or concealed beauties are thereby discovered, and new reasons are perceived by enlightened minds, for admiring the infinitely inventive mind of Jehovah.

Isaiah xxv.—5.

"Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud."

Should a stranger to the workings of God on the mighty deep, witness the immense height to which the sea rises, or the magnitude of its waves off Cape Hope or Cape Horn, he would suppose

the sea could not become smooth for a month after the storm was over, yet this is sometimes produced in four and twenty hours. Just so on land, to feel the intensity of the sun's heat when he is surrounded with sandy hills, and finding he can hardly touch the heated ground, he would conceive that spot must continue heated like an oven for a week; but, lo! a thick cloud intervenes between the sun and earth, and the power of its heat becomes almost instantaneously arrested, and the traveller seems as if translated into a new world.

How beautiful does this sudden occurrence in nature illustrate the sudden overthrow of men that have made the earth to tremble. We have lived to see a most notable instance of this in our own times. The storm then ended, the winter was over and gone, and the time of the singing of birds came, though it lasted only for a season.

Isaiah. xxxii.—2.

Christ is predicted under the metaphor of, "The shadow of a great rock in a weary land."

A weary land no doubt refers to a desert, wilderness country, where there is great heat and little water. Such a country must weary, or fatigue the body and spirits of every traveller, and he must be weary, or impatient, to get out of it. Such countries abound more in Africa than in any other quarter of the world. While travelling in them under a vertical sun, to find shelter under the cooling shade of an overhanging rock, will be such a treat to the traveller, that he will not soon forget it. No events which happen on my journey recur so frequently to my remembrance as circumstances of this kind. Besides protecting from the penetrating rays of the sun, as he emits a cooling breeze, he proceeds, looks back to it with a wistful eye.

What a striking representation is this of an awakened sinner taking refuge under the inexpressibly precious righteousness and sacrifice of the Son of God.

JOHN CAMPBELL.

From the New-York Observer.

## JOURNAL OF A SABBATH.

Wearied with my journey, I welcomed with delight the return of Saturday evening, the traveller's rest, the outer court to the sanctuary of the Sabbath. It was grateful to reflect, that, far as I might be removed from the endearments of home and friends, the same God was in every place, and the same Sabbath shed its heavenly light.—In the course of the evening I inquired of my host what was the religious state of the people among whom I was to spend the ensuing Sabbath, and what were my prospects in relation to the public worship of God. He replied, that on this subject, I could consult my taste in some measure, as there were two religious societies in the place, and neither of the churches was very far distant. On my inquiring in what respect the two societies differed in point of sentiment, he answered, that so far as he had been able to ascertain, one of them held to the Divinity of the Saviour and of the Holy Spirit—the other denied both: One represented the human heart as by nature very wicked, and destitute of all goodness—the other maintained that the worst of men had done much more good than evil: One considered regeneration as the work of the Holy Spirit, operating silently but powerfully on the heart—the

other regarded it as the consequence of increased light without any such intervention from above, or denied its existence altogether: One looked upon revivals of religion as inestimable blessings—the other, as the offspring of enthusiasm: One regarded the atonement as an amazing scene of suffering, by which the incarnate God bore in his own body the curse against transgressors—the other, as the suffering of a finite being, acting in obedience to the calls of duty.

I now suspected I had come within the influence of a system concerning which I had sometimes heard, but had hitherto possessed very little opportunity to know. With a curiosity perhaps unjustifiable, I resolved without much hesitancy to attend upon the public services of each denomination; that I might be better able to judge of the comparative merits of the two systems, and shape my views accordingly.

On the following morning the sun rose serenely, and a solemn stillness bespoke more impressively than language could do, that it was the “day of sacred rest.” O how dark, thought I, how gloomy would be this earthly scene, if lightened by no ray from the throne of God! How soon would the ordinances of the gospel cease, and the voice of mercy be drowned in the tumults of business and pleasure, if the Sabbath did not shed over the paths of life its sanctifying influence and recall the images of eternal things! How often on this holy day does the Spirit of God descend, and breathe upon the dry bones; and they live, and speak forth the praise of the Most High!

Before I was aware, the bells announced that the service of worship was come, and I repaired to the sanctuary. I perceived that a revival of religion had commenced in the society. After waiting a few minutes at the entrance, with the vain hope that some stranger’s friend would invite me to a seat, I ventured to appeal to the civility of the people, where politeness had failed. It was not, however, till I had wandered nearly to the extremity of the aisle, when a door was thrown open and I found myself honored with a seat. The house was soon still, and the solemn services began. Even in the introductory exercises, it was manifest that God was there. But when the messenger of the cross lifted up his voice in prayer, and when, as with an unction from above, he invited the wandering sinner to return to God and live forever;—then it was, that the divine influence seemed to diffuse through the great congregation, something of that deep solemnity and reverence which become the “house of God and the gate to heaven.” Then it was, that the feeling heart, and melting eye, and humble mind, witnessed to the power of divine truth when accompanied with the quickening influences of the Holy Spirit. With an eye fixed on the invisible world, the preacher seemed to forget the perishing things of time and sense; or, remember them only to press upon his hearers the amazing contrast which they bear to the scenes on which both he and they were about to enter. In prayer, no depth of humiliation was too low for him to descend, and in dispensing the word, no earnestness was too great. He felt that he was acting for eternity, and that the everlasting interests of his flock were not to be put in jeopardy by crying—“peace,”—“peace,”—when

there is no peace. The theme of his discourse was the endearing invitation of the Saviour to lost and perishing men—“*Come unto me all ye that labor, and are heavy laden, and I will give you rest.*” He described the dreadful nature and weight of that burden which lies so heavily upon the heart of every impenitent sinner, and especially of sinners under the gospel: he represented the Lamb of God as inviting them to come and be relieved of all their burdens, and partake of the joys of pardoned sin: he told of the infinite expense at which this invitation was made, and the astonishing condescension of the great Redeemer in thus stooping to converse with men: he pointed out the guilt and madness of refusing to accept the only offers of mercy which ever would or could be made, and the awful consequences of such a refusal: and finally, he urged them, by all the motives which can be drawn from three worlds, to repent and live, before the night of death should come, and they lift up the last sad lament—“*The harvest is past, the summer ended, and we are not saved!*” “And what answer,” said he, “will you return to this language of eternal mercy? What record shall this day bear to the throne of heaven? Is there not one who is ready to exchange the grievous burden of sin, for joys which no eye hath seen nor heart conceived? Not one who will this day cause joy in heaven, and on earth, and wherever God is honored and adored? I tremble lest the light of eternity shall find it recorded—*Not one!*”

From this imperfect outline, some idea may be formed of the solemnity and interest which attended the services of the sanctuary on this occasion. *Jesus Christ and him crucified* seemed to be the great subject of meditation and delight: and as the various attributes of his character were displayed, many a tear of gratitude was seen to trickle down the cheek of penitence, and many a sigh to struggle in the heart that could not admire and love such overflowing goodness. Numbers I doubt not, could say in sincerity—*it is good for us to be here.*

In the afternoon, I was strongly inclined to renew my attendance at this place of worship, but an anxiety to know more than I did of the sentiments inculcated by the other denomination, induced me to adhere to the resolution I had formed on the preceding evening. Before I had arrived at the door of the church, a gentleman perceiving that I was a stranger, invited me to accept of a seat with him, and I was glad to avail myself of his kindness. The congregation, though small, appeared to embrace most of the rank and fashion of the place. The clergyman was evidently a man of taste, elegance, and learning. On any other day but the Sabbath, and especially on that Sabbath, I could have listened, with great delight, to his fine-turned sentences and brilliant imagery; but after what I had heard and seen in the morning, all these elegancies were lost upon me; I could not accept of belles lettres to the exclusion of piety; I could not renounce the religion of Jesus for the cold religion of reason. His text has escaped me; but the discourse was chiefly occupied in describing the beautiful harmony that exists in every part of the natural world, and the peculiar adaptedness of the works of nature to the mind of man. He spoke of the goodness of God in conferring upon us faculties capable of deriving pleasure from the objects of the world around us, and in permitting us to hope for such an exalted



destination in the world to come. There was much in his manner and sentiment to approve; and if Paul is to be considered as an example worthy of imitation, there was much also to condemn. Neither in his addresses to the throne of grace, nor in his sermon, was there any mention of the wonderful work of redemption by Jesus Christ, or of the deep and radical alienation of the unsanctified heart from God and his holy law. Oh! I feared, that these elegant essays on the precepts of morality, would never reach the condition of guilty man; and that, lulled with their tranquil soothing influence, many would dream on, with the vain hope of heaven, till that hope should expire in endless night! More than once during the services, did my memory recall the language of Cowper, in his description of an unfaithful minister; although I pretended not to decide how far it was applicable to the preacher before me:

"What! will a man play tricks; will he indulge  
A silly fond conceit of his fair form,  
And just proportion, fashionable mien,  
And pretty face, in presence of his God?  
Or will he seek to dazzle me with tropes,  
As with the diamond on his lilly hand,  
And play his brilliant parts before my eyes,  
When I am hungry for the bread of life?  
He mocks his Maker, prostitutes and shames  
His noble office, and, instead of truth,  
Displaying his own beauty, starves his flock."

WANDERER.

#### BETHEL PRAYER MEETING IN NEW-YORK,

On Tuesday evening, was held on board the British ship *Earl of Liverpool*, at the foot of old Fly-  
~~The vessel was crowded at an early hour~~  
with a solemn and attentive congregation, consisting chiefly of sea-faring people. The meeting was opened and conducted in a very appropriate manner, by an elderly gentleman, whom we took to be a sea-captain. But, being an entire stranger, we cannot speak with certainty as to names and characters. We are confident however, that we never found ourselves in the presence of more devout and humble worshippers. Hymns of praise and thanksgiving were chaunted by voices that once breathed a far different accent, and fervent prayers were offered at the throne of the Eternal. The Spirit of the Lord breathed upon the assembly, and it was evident that Jesus was there. Among the persons who addressed the meeting was a sailor, whom we understood to be the steward of the ship. He spoke to his fellow seamen in a feeling, energetic, and able manner; and his speech appeared to be accompanied "with power and demonstration of the Spirit." It was admirable to see with what eagerness his comrades listened to his discourse, as they bent forward their sun-burnt faces to catch every accent; and with what fervour of devotion they joined him in supplicating Almighty God for his blessings to descend and rest upon seamen and upon landsmen. Letters from several seamen bound on foreign voyages were read, expressive of their gratitude to God for the establishment of Bethel meetings, and of their thankfulness to those Christians who care for the souls of seamen; at the same time desiring, that, while they are tossing on the bosom of the mighty waters, they may be remembered by all who have an interest at the throne of Grace. At the close of the meeting,

tracts, and Reports of the Bethel Union were distributed among the seamen, who received them with gratitude and apparent delight. We were quite amused by the conversation of some of the seamen while walking up the wharf. "How much better this is," said one, "than to spend our time and money as we once did, in the service of sin and satan." "Aye," said another, "then I used to go home half seas over, and find my wife crying for sorrow. And now she will pour over this tract till midnight, and her sorrow will be turned into joy." "This is the first time I ever set foot in America," exclaimed an Irish sailor. "I always heard it was a good place, to be sure; and I believe, now, that it is the very 'mountain of holiness and habitation of righteousness,' which we read of in the Bible." In short we felt quite disposed to join these sons of the ocean, in singing,

"How happy are our ears,  
That hear the joyful sound!"

*Christian Advocate.*

#### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 23, 1826.

#### BOMBAY MISSION.

The death of Rev. Gordon Hall, of the Bombay mission, was incidentally mentioned in our last Number. He was an able devoted man, and his loss will be severely felt. He was one of the little band who first adventured from this country to carry the tidings of salvation to the heathen world. Although this mission may not have been favoured like ~~some of the~~ <sup>others</sup> with such ~~encouraging~~ <sup>encouraging</sup> success, and perseverance. A good beginning has been made, and a vast field opened for labourers to enter.

In another part of this paper an appeal is made in behalf of this mission and the heathen generally. It was written by Mr. Hall just before his death, and must be considered as his dying bequest; and could must be the heart that can read it with indifference. We can discover in it the deep research and strength of talent which dictated that masterly production entitled "the Conversion of the World." These, together with the translation of the New Testament, which he had just completed, will long perpetuate his name.

#### CONFERENCE OF CHURCHES.

We would call the attention of our readers to the remarks in another part of this paper on the subject of Church Conferences. The plan has been pretty generally adopted in the State of Maine, and attended in almost every instance with beneficial effects.—It seems desirable that some system should be adopted in which private Christians may be benefitted and quickened, as well as their pastors. Ministers have their associations, and consociations, and general assemblies—which, no doubt, are necessary and useful. They are generally meetings for business, and would not probably be improved by the admission of lay delegates. But the conferences of Churches, as we understand it, are meetings composed of Ministers and private Christians, (as many, perhaps, as can conveniently attend) from all the churches in a given dis-

trict, for the purpose of mutual edification, to commune with each other in christian fellowship, and to enquire after each others' spiritual welfare, and the state of the churches to which they respectively belong.

It will be recollected by many that during the last revival of religion in this city, a plan of visiting the churches was adopted and pursued quite extensively by the lay brethren of the congregational churches. More than a hundred such visits were made to our sister churches by two or more of the brethren at a time. The benefits resulting from this christian intercourse have been often spoken of, by ministers and others; revivals were promoted in many instances, and christian acquaintance and fellowship between individuals and between the churches were commenced, which are not forgotten to the present time.

At the period alluded to, when Christians felt as though the revival was never to stop, (but alas how fallen) a proposition was made to invite a general meeting of delegates from all the churches in the State for the purpose of imparting to each other the holy flame that animated the hearts of some, and for the promotion of other objects similar to those contemplated by the conference of churches.

The system adopted by the churches in Maine we think preferable to the one spoken of, as the meeting will be composed of ministers and people who have no separate interests, and who ought to be co-workers together in promoting the cause of Zion. We

#### INTEMPERANCE.

The most insidious and mischievous guise which this multiform vice assumes is that of, "a social glass." The confirmed drunkard we all unite in loathing; and of the man who begins to take his dram periodically and by himself, (or, as a late traveller among us hath it, "solitary and in a parenthesis,") we shake our heads and say "he is in a bad way." Yet thousands there are among us whose most familiar and ready salutation on overtaking a friend and fellow, is to thrust an arm in his, and ask, "will you take a glass with me?" Now drunkenness must, like other vices, have a beginning; and yet there is not one of this throng who would not consider the friendly offer of advice and warning an insult to his dignity; and should you dare to prognosticate of him the meanness and degradation of the confirmed drunkard, if he did not spurn you from him in impatience, he would reply with the indignation of Hazeel of old, "is thy servant a dog that he should do this so great wickedness."

"The intoxicating bowl," is a cold, sermonizing caption; a theme for melancholy reflection. It is a matter-of-fact expression, which fills us, as we cast the eye on it, with a sense of desolation, poverty, and helpless misery. Now but change the dress, give the wolf its sheep's clothing, put on its more acceptable social guise, and it becomes an epithet not at all offensive. "The common tankard," "the bond of good fellowship and good cheer," "the social glass," are

sounds which call up far different sensations in the mind. Its most destructive lure, we say, is this, its relation to social intercourse. Nor is this character factitious wholly, and unfounded in nature.

Why is it that the bowl has become the consecrated pledge of friendship and bond of fellowship? It is not wanting in classical as well as polite associations to support this character; and has it not a foundation too in the construction of our natures. Social intercourse, in its every day exchange, does not so much depend upon great talents and great acquirements for its charms, as upon a flow of feeling and brilliancy of wit. It is not the greatest genius, nor the greatest scholar that makes the most agreeable companion; the heart, and not the head, is most concerned in it. And here lies the poison, and the secret of the syren's song. While under the influence of animal excitement, an artificial and diseased impulse is given to the affections and passions. As the blood warms, the heart expands; as it courses swifter through its channels, feeling quickens its flow; the wit is sharpened and thought is free. And for a few minutes, while the disease is on, intercourse is more brisk and boisterous, and friendship apparently more hearty.

But then the afterpiece!—the aching head; the prostrated energies of mind and body; an upbraiding conscience, and the wretched sense of self-abasement: The reproach of good men, and the danger of ultimate degradation and ruin.

O! you who have never yet felt the hidden harp of pleasure, avoid the gilded bait.—Abandon for the sake of the dignity of man, and his Maker whose image he bears, this mental and moral suicide. The feverish glow of exhilarating draughts, let Anacreon sing, and Horace and Moore; but let our young men exchange it, in whatever dress disguised, for the genial glow of exercise, or healthy sports.

Let the virtuous and intelligent females of our land, the mothers and daughters and sisters, upon whose happiness this monster has so often encroached, whose firesides and affections he has so often broken up, let them swear implacable war against him, Would they league resolutely to put down this vice, not only spurn from their society the tipler and the sot, but meet with the frown of disapprobation every indulgence of that nature, another item of no little moment, shall be added to the amount of their influence in restraining vice.

For the Religious Intelligencer.

#### HISTORY OF TRUTH.

A period may be imagined ere the fiat of the Almighty had called into being the parts of the universe, and before the creation of animated creatures, when but a single essence was, and but a single relation existed. This essence was the Deity. This relation was the regard he bore to himself as such.

But to demonstrate his own being and character, and the relations which now do and shall hereafter exist among the varied and almost infinite number of created things, beings, and to show the difference between right and wrong, that is, to show to himself and to others that his will is right, and that every



thing opposed to it is wrong, the Almighty determined to make the universe. As soon therefore as the element of the material frame of nature was struck up from the dark and unformed realms of chaos and night, supposing those elements to have been homogeneous, there did at once then begin to be another new relation which was before unknown, between the Deity and this homogeneous mass. But allowing that it was composed of different and discordant principles, and had not only the essence of being, but magnitude and form, the number of the relations which then began to exist, must have been many and altogether various. These relations were between the parts themselves, to the whole mass, and among the parts to one another, and each and every one to the Deity. The qualities of these bodies also were then grounds of infinite and ever-varying relations. But when in the august plan, lines of the future worlds, with their suns, their moons, their atmospheres, their elements of motion and life, their vegetable and animal bodies were created by the Omnipotent hand, how infinitely were the number and the variety of the relations increased. What are they not now therefore; and what will they not be at some future period in the boundless ages of that infinite span of duration which is before us? In the natural world alone, the qualities of one single set of objects are so numerous and so diversified, that no human mind has ever yet been able, on its greatest stretch of investigation and research, through a whole life, to count and examine but a small part of them. What then must be this number and variety, if we allow of the very plausible conjecture of a plurality of worlds? But when we return from this great outwork of the Almighty, and know that his very design in its creation, was to demonstrate to himself and to his reasonable creatures **THE TRUTH**, that is, that his being, character, and will, are right, how many and how varied are the relations which subsist between him and his creatures. Now a right statement of these facts and relations is truth. If therefore no truth in the natural world should be overlooked by the philosopher, lest there be an error in his mind and mode of reasoning, how can it for a moment be supposed that the great I Am, the former and Maker of all things, will overlook the errors which have in any way entered the moral world. Certainly he who is in his own very nature truth, will never on any occasion so far commit himself as to make it even probable that he will err in any part of that wonderful demonstration of the rule of right and mercy. If such an error could ever happen, no more confidence could be placed in the divine character. The heavens would be clouded in thick darkness; the innumerable hosts of holy and happy spirits around the throne of the Eternal, would hide their heads in the deepest sorrow and grief. The whole material universe would soon partake in the defection and corruption, and tumble into ruins. Who can think therefore that all this evil, call it what you will, natural or moral, or both, will be brought on the innocent and happy parts of the works of a most wise and beneficent Creator, for the sake of a few desperate and obstinate rebels in our own guilty world? Certainly no such results are admitted into the well regulated government of the present state of things among men. Can it be supposed that the Almighty is less wise than the judges of the earth? Will he who made all things, and knows all things, be frustrated in his designs by the errors or by the obstinacy of sinful men? Let those then who think that the Almighty will never punish sinners, who remain such in a future world, look well to the doctrine on which they build their hopes for eternal felicity. Let them look well to themselves that they be not deceived by a show of reason, when in fact their whole doctrine is inconsistent not only with revelation, but every principle of human reason and common sense. **PHILOS.**

Died, at Jerusalem, Jan. 25, **EDWARD DALTON**, M. D. after an illness of 21 days from fever. He was under the patronage of the London Jews' Society, and sailed from England with his wife in June, 1824. He resided some time at Jerusalem early in 1825; and at the time of his decease was about to make that city a permanent station. Mr. Goodell, writing to Mr. Evans, says, "He was skilful as a physician, ardent and devoted as a missionary, and exemplary, conscientious, and devout as a Christian; and we doubt not but our loss is his eternal gain."

The receipts into the treasury of the American Bible Society during the months of July and August, amounted to \$7,279 68. Issues from the depository during the same period, 5,017 Bibles, and 6,264 Testaments.

#### REVIVAL IN NORTHAMPTON, MASS.

A correspondent in the *Christian Watchman*, relates the tokens of special grace in Northampton. Meetings were attended constantly, and crowded assemblies would collect. Many seemed bowed down under their convictions, and some who had found Christ were rejoicing in him. Several who had come as visitants from towns in the vicinity, had been awakened, and had partaken the pardoning mercy of their Saviour. Among others, the daughter of an aged Unitarian minister, and three daughters of a minister in Worcester county, appeared to have become true believers in the Lord Jesus. This latter gentleman, a godly man, had never before the revival. Many in the higher circles of society are numbered with the genuine converts to Christ; and there seemed nothing in the religious excitement repulsive to Christians of intelligence. Nine, as the first fruits of this revival, had been admitted to communion in the church, which numbered about 600 members; two of the nine appeared to be between 60 and 70. The revival is supposed to be as extensive and powerful as the eldest in Northampton ever knew. Religion seems the great business. At a lecture on a Friday afternoon, the large meeting-house, in which the Rev. Mr. Tucker officiates, was apparently full. The genuineness of this attention as the product of the Holy Spirit, seems evident from the respect to the Sabbath, which has accompanied it. Before and after the public services, the streets are not disturbed by noisy boys, nor rumbling carriages, nor idle strollers; but the day is consecrated to devotion, and to a sacredness delightful to the pious. The two principal tavern-keepers refuse to furnish horses and carriages on that day for common purposes.

It is, we believe, the uniform effect of the progress of religion in any community, to increase the reverence for the Sabbath. The sincerely devout deeply feel, that it is a day for which they cannot be too grateful; and it is their ardent supplication that it may be to them a preparative for, and a prelibation of the heavenly rest. They understand the remark of our Saviour, *The Sabbath was made for man*. It is one of the greatest blessings which Heaven has conferred on our guilty race; and he who reverences not nor loves this day, is the enemy of God and of man.

## CONFERENCES OF CHURCHES.

The operation of this system has produced a great benefit to the cause of religion, by making churches and individual professors of religion *better acquainted with each other*. Formerly churches were planted in neighboring towns, and for years and generations had little intercourse, little knowledge of each other's concerns, and of course little fellowship of the Spirit. A few members occasionally passed the civil boundary that divided them, and sat at the Lord's table with the neighboring brotherhood. The pastors, and a few of the most intelligent members, knew nearly the size of churches near them, and some of the most important and obvious particulars in regard to their history, and their condition from year to year. Still the churches in their corporate capacity, had little connexion, except as their delegates might occasionally meet in council, on a special subject and occasion foreign to their own concerns. Professors of religion, even many real followers of Christ, would meet with professors from different towns, as *military men*, as *party politicians*, as *free masons*, as *literary men*; but not as *Christians* and *members of the household of faith*. They would collect from all parts of a county to witness a brigade muster, to plan a turnpike or bridge, or to celebrate independence; but not to confer on the interests of their Redeemer and King, and survey the state of that Zion to which they all professed to belong.

~~But in~~ *Maine* the case is now very different. ~~each other's state.~~ They *freely communicate* to each other what pertains to their enlargement and prosperity, or their diminution and abasement. They tell each other of their joys and sorrows, their wants and supplies, their temptations and escapes, their conflicts and victories. No peculiar trial assails a church, which is not soon known to her sisters, to secure their counsel, and sympathy and supplications to God. No one rejoices in the effusion of the Spirit or any signal mercy, without calling forth the joys and praises of her sister churches, and causing many thanksgivings to God on her behalf.

The effect of giving this information at the meetings is, to make the churches feel as *one body*, having a common interest, and lying under the same obligations to seek the peace of Jerusalem. They do not lose this interest from one meeting to another. They bear each other on their hearts before God, more constantly, more fervently, than when they stood aloof as strangers. They are much alive to other occasional opportunities of imparting and receiving information, and of maintaining Christian intercourse. The flame of brotherly love, enkindled at one meeting, has not expired before another occurs. When they come together again, the flame enkindles rapidly, and glows with a heat more holy and more intense. The result is auspicious to the religious state of the several churches. It cannot be doubted, that they are generally more spiritual, prayerful and devoted, and more alive to every good work, than they would have been, if they had not been connected in this manner.

There is one practice, which has obtained to some extent, that has a direct and important bear-

ing on the Christian acquaintance of the churches. The Conference appoints a delegation, consisting of pastors and private brethren, to *visit* the churches. This commission comes clothed with no more *authority*, than a single minister who comes to preach a lecture. But it comes for purposes of mutual conference, friendly exhortation, and united prayer. Their object is, to "*visit the brethren*" in different places, "*see how they do.*" They meet the church in each place, separately from the congregation; and afterward have a more public exercise.

The happy influence on individual members, is not less obvious than on whole churches. Many followers of the Lamb have formed an acquaintance with each other, which is endearing and profitable now, and which will last throughout eternity. It is an acquaintance, which they cultivate as *other opportunities* present; and which they feel under stronger obligations to cultivate in a Christian manner. Many persons, we believe, have increased their knowledge of the state of Zion fourfold, even in their own immediate neighborhood; and have almost a proportional increase in their knowledge of many branches of Christian and ecclesiastical duty. It may not be too much to say, that many professors have better acquaintance with *their own church*; and begin to feel that both their covenant brethren and themselves, are called to a noble service. They begin to realize that they have something more to do than to enrol their names in the church registry, attend on ordinances, avoid gross vice, and be carried inactive to heaven. While ministers of the gospel do not find either brought to perform their appropriate part, in the holy relations they sustain. Laymen are deputed to represent the churches, and esteem it their honor and privilege to fulfil the appointment. When convened with the Conference, they do not feel that they are licensed spectators of the proceedings, but that it pertains to them to be active members. Many of them are both active and useful; and, if, we mistake not, many have by these means become more efficient members of their churches at home, and more like shining lights in their daily deportment.

*The system of Church Conferences has a happy tendency to produce profitable discussions.*

Formerly the discussion of many subjects pertaining to the edification and usefulness of the churches, was carried on exclusively in the clerical associations. Ministers proposed important subjects; discussed them orally, or by written dissertations; enlarged their views of truth and duty; determined interesting and disputed questions; and brought their acquisitions into practical use, to some extent, in their ministerial and pastoral labors. Seldom did a ray of the light thus produced shine upon the path of the church members. The knowledge of their pastors lived and died with themselves; for it was locked up from their flocks. Yet many of these subjects of inquiry were as important to the brotherhood as to their pastor; and the knowledge acquired, if it had been extended to them, might have had a *practical* influence which would have materially changed the moral aspect of Zion.

There are many interesting topics, which ministers do not ordinarily discuss in the pulpit. Some, on which they have not competent knowledge,



and on which it does not occur to them to inquire, till their countenances are sharpened by the hearty counsel of their brethren. Some, which they avoid, because they are uninteresting to those who are out of the church, a great majority of their congregations. Some, on which there is a diversity of opinions; but on which an assembly of counsellors, discussing it in a friendly manner, may come to a happy unanimity. Some, which require more labor and research than a man will undertake for a small inducement; but which labor he will cheerfully bear, when twenty pastors and twenty churches expect it of him.

When the pastors and delegates from a whole county are assembled, for the express purpose of inquiring what the Lord their God and Saviour requires of them; it cannot be that the spirit of wisdom should be dull, that genius should slumber, that gratitude should not be inventive, or that brotherly love should say the ways and means of beneficence have all been devised and adopted. When they unite their supplications to God, saying, Lord, what wilt thou have us do? When they lay aside all human dogmas and human precedents, and direct their eyes to the lively oracles; when they look on each other, ashamed of past negligence and barrenness, and say, Let us arise and build; when they praise God for his wonders of power and grace, and desire to be laborers together with him; light and mercy will dawn upon their path. One and another will suggest; others will improve and amend; others will help forward by friendly objections; their united wisdom will mature the whole. "Every one," but not in a rep- has an interpretation, has a benevolent purpose, has some "good devised." All things are done decently and in order; and also to the edification of the Conference, and of the Churches which are represented. Particular instances might be named, where topics seldom discussed have been made plain, and trite subjects rendered novel and interesting, much to the satisfaction of the members present. In some cases, discussions thus originating have been given to the public through their religious paper, and thus shed the beneficent light on all the churches of the State.

#### EFFECTS OF SECRET PRAYER.

The following remarkable circumstance, in which the hand of God is evident, took place a short time since, near the town wherein I reside, and may not be unworthy a place in your valuable Magazine. [Evangelical Magazine.]

A young man in the army, lately called by divine grace, not having a place in the barracks in which he was quartered, wherein to pour out his soul unto God in secret, went one dark night into a large field adjoining. Here he thought no eye could see, nor ear hear him, but God's; but He, "whose thoughts are not as our thoughts," ordained otherwise. Two ungodly men belonging to the same regiment, in whose hearts enmity had long subsisted against each other, were resolved that night to end it (as they said) by a battle, being prevented at day-time for fear of punishment. They chose the same field to fight as the other had chosen to pray. Now the field is very large, and they might have taken different ways; but they were led by Providence to the same spot, where

the young man was engaged in his delightful exercise. They were surprised at hearing, as they thought, a voice in the field at that time of night; and much more so, when they drew nearer and heard a man at prayer. They halted, and gave attention; and, wonderful to tell, the prayer had such an effect upon both, as to turn that enmity they before manifested against each other, into love. They took each other instantly by the hand, and cordially confessed that there remained no longer, in either of their breasts, hatred against each other. H. D.

#### AFRICAN MISSION.

A letter from Rev. Calvin Holton, to one of the Editors of the American Baptist Magazine, dated Monrovia, (Cape Mesurado) April 24, 1826, mentions, that a deadly blow has been struck in that vicinity to the horrible traffic in slaves. More than 150 slaves had been re-captured; Trade Town, one of the principal slave factories on that coast, had been burnt and blown up, with 250 barrels of gun-powder: and three Spanish slavers had been captured by two Colombian privateers, which were then, in April last, lying with their prizes in the harbour.

Mr. Holton says that but little can be done in their African schools, till a convenient house is built, with desks for writing, &c. after the manner of the Cherokee schools.

Mr Holton was brought very low by fever, but was recovering. During his illness, the Baptist Church in Monrovia were fervent and incessant in their prayers for him, and they rested satisfied that his life would be spared.—Christian Watchman.

#### PRESBYTERIAN CHURCH.

From a summary view of the statistics of the Presbyterian Church appended to the minutes of the General Assembly for 1826, (a copy of which has been politely forwarded us,) it appears that the present number of synods is 14; ministers, 1127; licentiates, 187; candidates, 205. Total, 1518. Number of churches, 1819; communicants, 127,492. Baptisms the past year, including infants, 12,850. Contributions to the missionary funds, \$8,990; Commissioners' funds, \$2,324; Presbyterian funds, \$480; Theol. Seminary funds, \$4,465; Education funds, \$5,323. The total amount of funds in the hands of the General Assembly, is 116,204; most of which is exclusively applicable to the support of professors and students in Presbyterian Theological Seminaries.

N. Y. Observer.

#### Obituary.

DIED.—In this city on the 19th inst. Mrs. Sarah Jacobs, wife of Mr. John H. Jacobs; on Saturday last, James Edwin Wallace, son of Mr. William Wallace of this city, aged 13. He was accidentally shot in the abdomen by his own gun, while on a shooting excursion, and survived the accident but about four hours.

At Wallingford, Mr. Orrin Tuttle, aged 25.

At Southington, on the 19th inst. after a short illness, Miss Susan Walker.

At Middletown, Miss Juliette R. Russel, daughter of Capt. Wm. Russel, aged 19.

At Chatham, on the 23d ult. Mr. Bethel Judd, aged 64. He was one of the brave men who survived the massacre of Fort Griswold, on Groton Heights.

## Poetry.

From Blackwood's Edinburgh Magazine.

## A DIRGE.

Weep not for her!—Oh she was far too fair,  
Too pure to dwell on this guilt-tainted earth!  
The sinless glory, and the golden air  
Of Zion, seemed to claim her from her birth!  
A spirit wandering from its native zone,  
Which, soon discover'ing, took her for its own;  
Weep not for her!

Weep not for her!—Her span was like the sky,  
Whose thousand stars shine beautiful and bright;  
Like flowers that know not what it is to die;  
Like long-link'd shadeless months of Polar light;  
Like Music floating o'er a waveless lake,  
While Echo answers from the flowery brake:  
Weep not for her!

Weep not for her!—She died in early youth,  
Ere hope had lost its rich romantic hues;  
When human bosoms seem'd the homes of truth,  
And earth still gleam'd with beauty's radiant dews,  
Her summer-prime waned not to days that freeze;  
Her wine of life was run not to the lees:  
Weep not for her!

Weep not for her!—By fleet or slow decay,  
It never griev'd her bosom's core to mark  
The playmates of her childhood wane away;  
Her prospects wither; or her hopes grow dark;  
Translated by her God, with spirits shriven,  
She pass'd as 'twere in smiles from earth to Heaven.  
Weep not for her!

The miseries of life  
Gainst dreams of hallowed bliss the heart to steep,  
To wander sad down Age's vale of tears,  
As whirl the wither'd leaves from Friendship's tree,  
And on earth's wintry wold alone to be;  
Weep not for her!

Weep not for her!—She is an angel now,  
And treads the sapphire floors of Paradise,  
All darkness wiped from her refulgent brow,  
Sin, sorrow, suffering, banished from her eyes;  
Victorious over death, to her appear  
The vista'd joys of Heaven's eternal year;  
Weep not for her!

Weep not for her!—Her memory is the shrine  
Of pleasing thoughts, soft as the scent of flowers,  
Calm as on windless eve the sun's decline,  
Sweet as the song of birds among the bowers;  
Rich as a rainbow with its hues of light,  
Pure as the moonshine of an autumn night:  
Weep not for her!

Weep not for her!—There is no cause for wo;  
But rather nerve the spirit, that it walk  
Unshrinking o'er the thorny paths below,  
And from earth's low defilements keep thee back:  
So, when a few fleet severing years have flown,  
She'll meet thee at Heaven's gate—and lead thee on!  
Weep not for her!

*Terms of the Intelligence.*—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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## THE LIFE BOAT.

At a late Missionary Meeting in Plymouth, Eng. a speaker thus alluded to the Life Boat:

"The world (he exclaimed) is a wreck! We have all been overboard, contending with the mighty billows; but, glory be to God, He sent us the Life Boat! We were taken into it—some half dead, and others gasping for life—and were safely brought to land. And now, what shall we do with the Life Boat?—shall we not send it off to the wreck, and try to save the rest of the crew?—or shall we be so hard-hearted as to say: 'Let them save themselves as they can—some on a hawser, others on a plank; or let them go to the bottom?' Far be this from us! No, Sir, we are come hither on purpose to man the boat, to victual and provision her afresh, and to send her off again, to endeavor to pick up and save all the rest of the crew!"

It is more difficult to repair a credit that is once shaken, than to keep that in a flourishing greenness, which was never blasted.

## YALE COLLEGE.

The Corporation of Yale College, at their late session, appropriated a sum not exceeding one thousand dollars annually to the relief of indigent students, and to the encouragement of merit.

Daniel Boardman, Esq. of the city of New York, has made a donation to the College of one thousand and ten acres of land, in the town of Granby, in Vermont, "as a token of his high respect for that ancient and noble institution, which has contributed so large a number of scientific talents to the extension of the highest one hundred and twenty years."

The Corporation have also appropriated three hundred dollars to procure the machinery necessary for gymnastic exercises.

## ORDINATION.

Ordained, at Rush, Monroe Co. N. Y. on the 24th ult. the Rev. ERIE PRINCE, as an Evangelist. The Introductory Prayer was offered by Rev. William P. Kendrick. Sermon by Rev. John B. Whittlesey from 2 Timothy, iv. 2. Ordaining Prayer by Rev. John Taylor. Charge to the Evangelist by Rev. Miles P. Squire. Concluding Prayer by Rev. Mr. Sedgwick. Communicated.

## NOTICE.

The Annual Meeting of the Female Auxiliary Bible Society will be held at the Lecture Room at the North Church, on Wednesday, at 4 o'clock, P. M. Punctual attendance is requested. If the weather should be bad on that day, the first pleasant day after.